

have repeated praises to MITRA and
VARUNA : confer
upon them, (gods), felicity, and may we
rejoice in the
protection of heaven and earth.

S*KTA VI. (L.)

The deities as before ; the *Rishi* is S WASTI j the metre
is *Anush-*
tubh, except in the 6th stanza, in which it is
PanTtti.

1. Let every man solicit the
friendship of the
divine leader (of heaven, the sun) : let
every man
desire (of him) riches: let him request
affluence
(wherewith) to nourish (his descendants).¹
2. Divine (leader of heaven), these
(worshippers)
are thine, and (so are they) who praise -
these (other
gods): these (both) we associate with
opulence, we
(seek) to unite with (our) desires.²
3. Worship, therefore, the leaders (of
our rites),
our guests, (the gods), and the wives {of
the deities) :³
may the (divine) discriminator drive to a
distance
every adversary, (and all our) enemies.
4. Whence the victim fit to be bound,
the subject
(of the sacrifice), has been stationed (at
the sacrificial
post) :⁴ he, (SAVITRI), with mind well
disposed towards

i *Yajur-Ve&i*, 4. 8.

**Terdyd te hiapriche sachenitihi sachathyai*, is
not very
perspicuous, and the explanation of *Say ana*,
followed in the
translation, does not materially improve it, *te ubhaye*
*d/iane*fl*
sachfmahi, te hi te dparc/taniydh sarvaih .kdmaih
sanyach-
ckhemaki.

³ *Ato na & nnn atithin, atah patnir dasasyata :*
the verb
may be differently interpreted, and the text imply,
bestow upon
us male descendants, guests, and wives.

⁴ *Yatra vahnir-abhihilah* might mean, where
the fire is
placed, but *Sayana* interprets *valtni, yajxia*ya wd/id*,
the bearer
of the sacrifice which, from the following epithet,
dronya, fit for